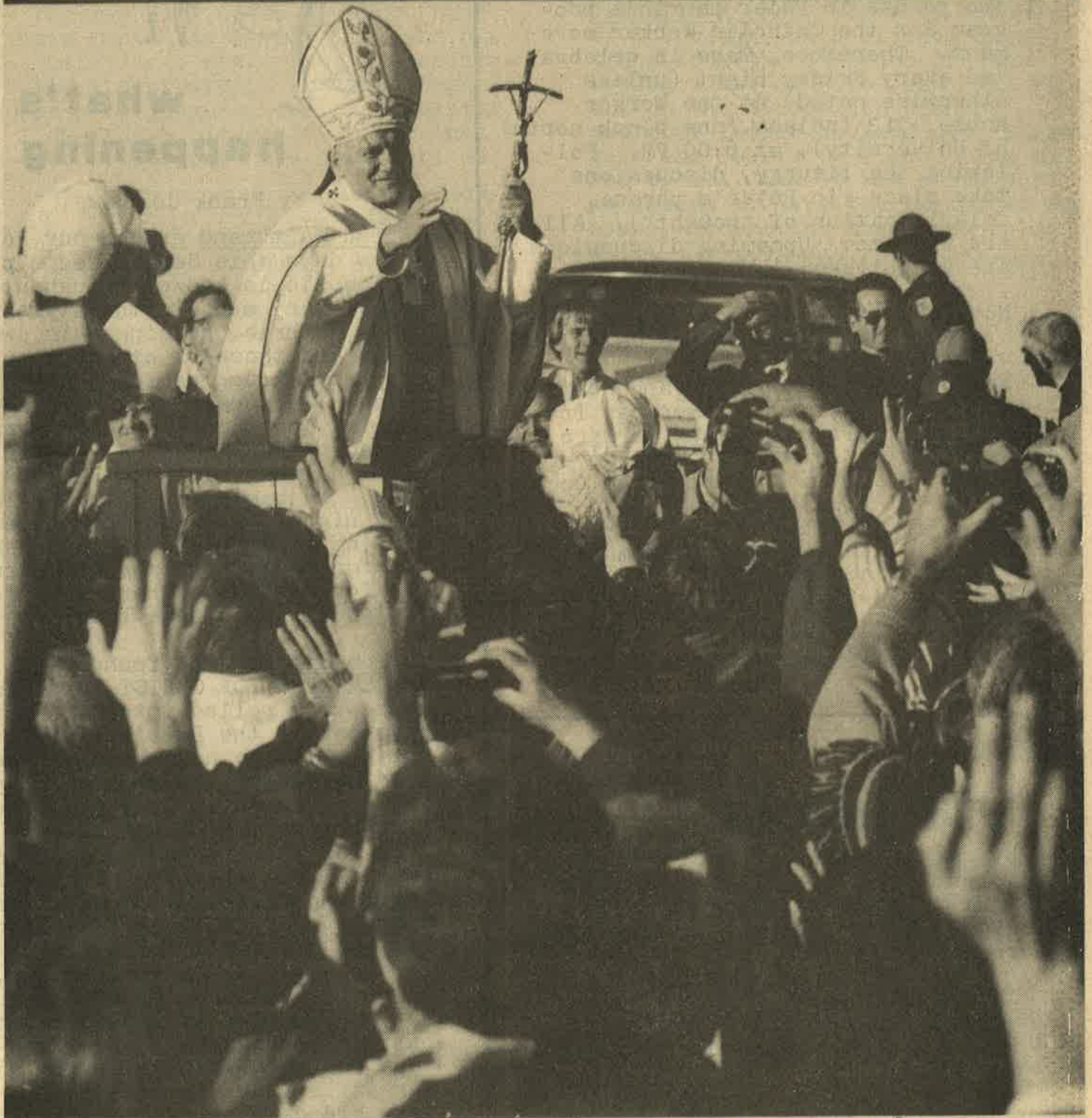


# via pacis

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SHERRI RICKABAUGH



## Discussions

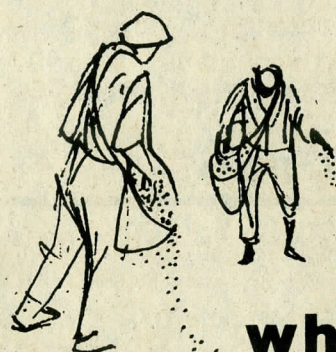
Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker house, 713 Indiana (one block north of University), at 8:00 PM. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome. Upcoming discussions are as follows:

- Nov. 16: A slide show on our very own "Des Moines Catholic Worker."
- Nov. 23: "Thanksgiving and Hospitality, an American Tradition," Frank Cordaro.
- Nov. 30: "Listening," Mike Coverdale, formerly from Open Line in Ames.
- Dec. 7: "Bottle Babies," a film on the infant formula controversy.
- Dec. 14: "Heroes and Christ", a discussion led by Brent Vanderlinden.

## via pacis

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Community: Peter DeMott, Brent Vanderlinden, Frank Cordaro, Tim Brennan, Sherri Rickabaugh, Jenny Salvato.



## what's happening

by Frank Cordaro

Ted Warmbrand graced our house a few days this Sept. Ted's protest music is known throughout our area. Very much in the style of Woody Guthrie, he sings his own songs and those of others about peoples' struggles for justice and peace. Ted spent Fri. morning singing for the 7th and 8th graders at Sacred Heart School. Later that night he sang after our Fri. night Mass. We passed the hat for Ted that night. He's as poor as a C.W. singing because his music is sung not for money, but for the struggle for justice. Thank you, Ted, I wish it could have been more.

Tom Siemer, the founder of PEACEMAKERS FOR CHRIST, and his nephew Jim rolled into D.M. a few days before the Pope's visit. Tom and his family have been on the road spreading the message of peace and disarmament. They have been living in a van, sneaking into motels for showers and an occasional swim, living the life of gypsies. It was not always like this for the Siemers. About three years ago, Tom and his family were living out the American Dream in Columbus, Ohio. Tom was making upwards of \$75,000 working at Rockwell International designing weapons systems for the Pentagon. Then adversity struck his family--his 3 year old daughter was diagnosed as

having a terminal genetic heart defect. Within days, the doctors told Tom that he himself was suffering the final stages of cirrhosis of the liver, and that he had only six months to live. As Tom put it "the hypocrisy of your life becomes very clear when you have six months to live." Tom and his family were members of a charismatic prayer group, and they began to pray for Tom and for his daughter. Tom made a pledge in prayer that if God would spare his daughter, he

would spend what little was left of his life trying to right the hypocracies of his life by spreading the message of peace, and trying to get the Pope and the Catholic Church to condemn the use or making of all N-weapons. Tom's daughter was cured, and he has been alive and healthy ever since. Tom and his family have been surviving by liquidating bit by bit the wealth they had accumulated. They were in Des Moines primarily to greet the Pope with their message, "Dear Holy Father, Condemn H-Bomb ex cathedra". Articles were written about Tom and his family by the D.M. Tribune and the Catholic Mirror. Tom and Jim were also able to share their stories with students at Dowling H.S. as guest speakers in eight different classes. It was a real pleasure to have Tom and Jim stay with us while they were in our area. Anyone wishing to know more about Tom and his work may write to PEACEMAKERS FOR CHRIST, P.O. Box 23463, Columbus, Ohio 43223.

Bishop Dingman said Mass Fri. night, Sept. 28, here at the C.W. During the homily, the Bishop talked about the need to look at the land in a new way. Mentioning the writings of Chesterton and of our own C.W. tradition as important examples of people who have lived by values first and not by technology, the Bishop said that we need

to be giving priority to the important questions of "WHY?" before asking "CAN WE?" After Mass we had a dialogue discussion between Bishop Dingman and Bart Pollock, an extended member of the C.W. community and staff writer for the Catholic Mirror. Between scoops of ice cream, each fielded questions from the other on the upcoming visit of Pope John Paul II, and on the Midwestern Bishops' pastoral letter on land use "Strangers and Guests". A good time was had by all, and it was a pleasure as always to have the Bishop at our house. A special thank you to Ron Wells for bringing the ice cream, a favorite with the Bishop.

The Middle East Conference that was planned for Oct. 3 was held, although there was little Catholic input because of the Pope's visit. I managed to attend the last half. The conference as a whole was most informative. It seems that the more you learn about the situation the more questions you have. The two audio-visuals at the beginning of the day were most helpful in giving us a history of the conflict. I most appreciated James Fine's input. He is the AFSC Middle East Affairs Representative in Jerusalem. I also enjoyed Rabbi Barry Cytron's comments about the Jews and the Holocaust, though I was disappointed with his weak answer to my question about the in-process NUCLEAR holocaust that we are all facing now. Any groups or schools interested in this subject can find a helpful resource person in Corinne Whitlatch of the AFSC here in D.M., ph. 274-4851.

Pope John Paul II's visit to D.M. was a blessed event for our city and state. There is little doubt in our minds that the Pope's visit to Iowa was a providential happening. His four hours in D.M. meant a great deal to all of us at the



C.W. house. Our houses served as a rendezvous for many of our friends from Cedar Rapids, Cedar Falls, Ames, Dubuque, and from all over the world. We had about eight foreign students from Iowa State with us that night. Most of us got up about 4 AM and began the pilgrimage to the Living History Farms for the outdoor Mass. It was the earliest I have ever been for Mass! We were not alone though--there were already a few thousand people there when we got to the farm. The crowds steadily streamed to the farms right up to the time for Mass in the afternoon. Over 350,000 people were on hand for the service. Our group was within 25 yards of the Pope when he moved into the crowd after Mass. This issue's cover picture was taken by Sherri Rickabaugh while she was on the shoulders of Tim Brennan. Thank you Sherri (and Tim). The Mass was very simple with a true feeling for the land as gift. The farms, barns and silos in the background were a great setting for the Pope's message to us. Reminding us of our obligation to share the abundance that we possess with those who have little, John Paul re-asked the question that Pope Paul VI had asked 5 years before, "...If the potential of nature is immense, if that of the mastery of the human genius over the universe seems almost unlimited, what

is it that is too often missing... except that...anxiety which is stimulated by the sight of the sufferings and the miseries of the poor, that deep conviction that the whole family suffers when one of its members is in distress?" Pope John Paul went on to say, "...when Jesus saw the hungry crowd gathered on the hillside, what was his response? He did not content himself with expressing his compassion. He gave his disciples the command, 'Give them something to eat yourselves.' Did he not intend those same words for us today, for us who live at the closing of the 20th century, for us who have the means available to feed the hungry of the world?" Hard questions for us in the midst of the most fruitful land in all of the world, when our most abundant resource, food, a gift from God, is sold to those who can buy, and not made available to those who are starving.

Jacquee Dickey and a group of other women made a very large banner for the Pope's visit. The banner read "Justice for Women in the Church" in Polish and in English. It was twenty five feet long and eight feet high. A beautiful banner but we were poorly equipt to raise it, what with the strong wind and only our two poles. We did manage to display the banner on the ground in a gully unoccupied by people. One of the security guards, seeing Jacquee's disappointment at the poor location, told her "Don't worry, dear, if God wants the Pope to see your banner, he'll see it." The Pope's helicopter flew right over the gully on his way in to the farm. If he didn't see it then, he surely got the message in Washington, D.C.

Congratulations are in order-- Margaret Quigley and Mike Garvey of the Davenport C.W. house got married Oct. 4. My only regret is (continued on pg. 11)



SILKWOOD  
MEMORIAL  
SERVICE

2-4 P.M.

WESLEY  
HOUSE

IOWA CITY

## "ARMA VIRUMQUE CANO"

by Peter DeMott

The United States Department of Defense has become a major threat to the continued existence of the human race. Each day the arms race continues unchecked. Ever more grisly weaponry emerges from the fell chambers of those engaged in research and development. Our country is the biggest arms dealer in the entire world. The invaluable natural resources of poor countries are blatantly bartered for bombs, war planes, tanks, and guns which are used to protect the elite rulers from their own poverty stricken people who suffer from a lack of food, shelter, health care, and other basic necessities of life. These are the facts.

Yes. These are the facts. They are facts that cry to heaven for judgement. Since God is the Creator of us all, and since we are all daughters and sons of one Parent, how can we continue to tolerate this insane, immoral way of life?

Way of life? Way of death? "I am the way, the truth, and the life." How must each of us act so as to change this structure? What must we all do in order to live? The following are a few suggestions as to how we might begin to change things for the better:

1. To have hope--hope that it is not too late, that there is still

time to avert Armageddon, that united we can make a difference.  
2. To pray for disarmament.  
3. To examine one's conscience. How actively am I working for disarmament? What sacrifices should I be making for instaurating a world without war?  
4. To read about disarmament.  
5. To become involved in disarmament programs. (Disarmament Task Force 937 37th St. Des Moines, IA 50312 \* Catholic Peace Fellowship 339 Lafayette Street NYC 10012 \* World Peace Tax Fund 2111 Florida Ave. NW Washington, D.C. 20006)

By way of a postscript I would like to add that toward the end of the summer I was one of several persons who participated in a demonstration at the Pentagon in Washington, D.C., confronting nonviolently by an act of civil disobedience the Death Merchants at work in their temple. Jailed immediately for refusing to cooperate, I was held for a week and then tried. The judge found me guilty, gave me a suspended sentence of one year in prison, and put me on unsupervised probation for two years. Let's hope that the acts of the others with whom I was arrested when united with your own will bring about a peaceful planet, an eirenic earth.





# Loving the Land

by Tom Gervais

The Catholic Worker upholds the value of community, as it does the need for an agricultural presence in the lives of people. I am presently living in an agricultural setting--the dairy country of southwest Wisconsin--and am an active member of several communities which coexist on different levels. I'd like to describe some of what's going on in my particular farm community, because it illustrates some of the Worker values in action.

Personally, I'm helping establish a farmstead so that kids and adults from the city can, when visiting or moving out to stay awhile, see that there's another way to live; a way other than the present way of doing things.

A rural setting is healthy, is good for us. It enables us to have more control over our lives because we have immediate access to land, and access to the water, and the plant and animal life that comes with it. We can gather, or grow and gather, that which meets our needs. We can short-circuit the massive delivery and marketing system of the corporate state, and do for ourselves what it presently does for us. We can simplify the land/corporate state/money-to-buy/consumer set up to a land/producer-and-consumer set up. We can assume more independence (and interdependence with others in the region) and reduce our dependence on the corporate state. For if it--our umbilical lifeline--should break, we would be helpless.

I envision a rural/urban exchange network coming about, with people and goods moving back and forth between the two. City folks need a place to go to get away sometimes;

they also need a locally available supply of fruits, vegetables, firewood, etc. Rural folks need a market for their produce and dairy products, and need access to manufactured materials, and the news and specialized information that the city holds. The current practice of divorcing city from country needs to be changed, and a movement toward unifying the two begun.

As a group (of five of us living on forty acres), a positive atmosphere pervades. The group is open and up-front about expectations and demands that each one has of the others. This openness prevents



Bob Pulley

grudges and unwarranted expectations from being nurtured privately. Coupled with the commitment on everyone's part to make the group work, interpersonal conflict and mainstream-like neuroticism are non-existent. We can devote our energies to developing the farmstead, participating in neighborhood and regional communities (e.g., food

coops and safe energy groups), and addressing pervasive problems of the area (e.g., land, building, and farm equipment indebtedness, the disintegration of family farming, and neighborhood community ties) without being distracted by unnecessary, draining hassles among ourselves at home.

Material need fulfillment is not the only reason for my wanting to get a rural/urban exchange network set up. People need to see a positive social and emotional environment that sustains itself, too. We need to be exposed to an environment which fosters healthy relationships and respect for feelings in self and others, an environment which takes only what it needs from the earth, which optimizes its sustenance instead of maximizing its growth, which is not neurotic. Such an environment can be set up as an extended family and neighborhood in an urban setting--and a lot of folks are doing this--but it needs a counterpart in a rural setting (or vice-versa), and the two need to be linked on many dynamic levels of exchange.

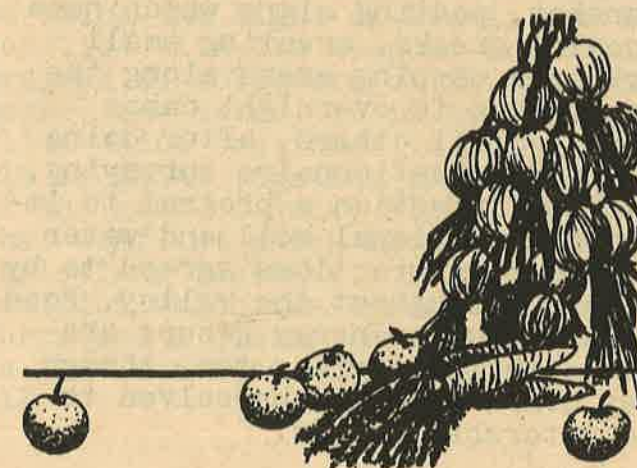
We live by consensus decision-making instead of by majority rule. In an intentional community such as ours, at least, this works superbly. It's a quantum leap (qualitatively) in the respect we have for input from each of the others, for the feelings of the others, and in the kind of interactions and relationships that go on among us all.

In the neighborhood, we serve as a labor pool for haying, milking, painting, harvesting, roofing, and other projects the neighbors need short term help with. Most of the native farmers are older, over 50, and have seen their daughters and sons move away, looking for employment and action and comfort and convenience in the city. With this traditional source of labor no lon-

ger there to draw from, the farming operations are moving from labor-intensive family farms to machine-intensive two-person farms. This trend (plus the advent of TV) has accelerated the dissolution of neighborhood bonds. In moving into the neighborhood, and becoming an active part of it, we try to slow, and maybe even reverse this trend.

The use of barter is another example of community building. The farmers have traditionally liked to barter, and we try to foster this method of conducting our dealings. A neighbor has a backhoe and dozer; he digs a hole for our basement, and we build his family a front porch in return. One of our group needs some dental work done, so dental work is swapped for a picnic table, built for kids to use at his (the dentist's) office. We use the most abundant resource we have to offer, our labor, since we don't have much else to trade the established farmers. They don't need much, they're already set up.

In the region, we try to build on the already existing popular consciousness of the Kickapoo River Valley as a community. The people have long viewed themselves as a region which shares a way of life, with the river as a bond. We build on this valley consciousness in a number of ways. Together with others, we've promoted the idea of







valley-wide energy independence through alcohol, wind, solar, and conservation. A number of people have promoted a shared history of the valley through extensive interviewing of the old folks whose families have lived here for several generations. Others have embarked on a river cleanup project to make the river enjoyable for canoeing; clearing the channel of stumps, driftwood, and low-hanging branches, posting signs which name incoming creeks, creating small parks and camping areas along the way for use in overnight canoe trips. Still others, after doing extensive questionnaire surveying, have set in motion a program to implement additional soil and water conservation practices agreed to by farmers throughout the valley. Food coops and safe energy groups are viable in the region, too, though they don't confine themselves to the watershed bounds.

## ROCKY FLATS WITNESS

[The following story is taken from a press release written by Peter Ediger for the recent vigil at Rocky Flats.]

Early on Wednesday, September 26, twenty-five persons gathered at the Rocky Flats nuclear weapons facility to express their concern for the plight of the human family resulting from nuclear arms proliferation. While some persons of the group remained near the east entrance in a candlelight prayer vigil, others removed a section of the fence and entered the nuclear weapons plant about two hours prior to sunrise. A sign reading "Into the darkness of nuclear madness, let us carry the Light of God's Peace" was posted in the fence opening. The moving pre-dawn worship/celebration was a continuation and climax of months of praying and planning and followed four days of the group being together in Arvada, Colorado for worship and sharing and seeking the Spirit's direction prior to the action.

For two hours the candle-carrying Christians inside and outside the facility worshipped in joyful serenity--singing songs of praise, reading scriptures proclaiming the Light of God's peace, and praying quietly. At 6:50 AM, when the candles were burning low, a bright September sun softly saturated the hills, warming the spirits of the Christian witnesses as the Federal marshals arrested those inside the premises. Those arrested were: Ladon Sheats, Baltimore; Cathy Jennings, Pittsburg; Peter Sprunger-Froese, Colorado Springs; J. Edward Dudgeon, Baltimore; Al Zook, Ro-

bertsburg, West Virginia; Jack Gibson, Springfield, Pennsylvania; and Peter Weber, Detroit.

These persons and others participating in the witness had come from spiritual communities committed to the teachings of Jesus as the basis for their lives. They represented groups from California to Pennsylvania, and included some persons from the Denver area. Their presence at Rocky Flats was a response to their belief in the recurring biblical call for peace and justice. They believe that people of conscience in all countries must resist the immanent danger of nuclear weapons and the false sense of security they promise.

## HUMAN RACE or



## NUCLEAR RACE....

Later that morning each of those arrested was charged with two counts of trespass, misdemeanors with maximum \$5,000 and/or 1 year penalty; and one count of depredation of property, a felony with maximum penalty \$10,000 and/or 10 years. Bond was set at \$5,000. Each of the accused stated to the court his/her intention of not seeking legal counsel or involving themselves in the legal process, other than re-stating their faith witness regarding Rocky Flats. "We are here to charge that Rocky Flats is violating laws of God and laws of nature," stated Ladon Sheats. Asked whether he

wanted legal counsel, Peter Sprunger-Froese said, "I would rather invite the court to assist in the problem of spiritual apostasy happening at Rocky Flats." And J. Dudgeon wondered, "When will the courts of this country take up the issue of Rocky Flats?"

The faith and spirit of this group of witnesses was strengthened by the awareness of the supportive prayers of many people in many places. They wish to express their deep gratitude for the presence and solidarity of many sisters and brothers in the Spirit in these days. Persons of faith are becoming more aware that Rocky Flats is, above all, a faith issue. Rocky Flats is

a 20th century Mt. Carmel, where the prayers of the faithful, calling on the God of our Lord Jesus Christ to bring the Light of Peace, are in conflict with the weapons-producing prayers of followers of the gods of mammon and mars. It is that conflict which continues to bring people of faith together for worship at the gate of Rocky Flats. It is that conflict which brought these Christians together. It is that conflict which has brought six brothers and a sister into jail. It is that conflict which confronts us all.



## A LETTER FROM J.

[J. Dudgeon, one of the six witnesses arrested that morning at Rocky Flats, related some of his personal reflections about the day, and about the crisis which the manufacture of nuclear weapons places before us all, in this letter to us.]

At 4:45 AM, September 26, the sky over Rocky Flats was clear and packed full with stars. As we made our way from the road, up the shoulder and through the openings cut in two barbed wire fences, I would have stumbled had it not been for the light we were carrying. The light was a candle--a simple symbol with a simple meaning--light into darkness...into the darkness of night...into the darkness of nuclear madness. I wondered if the stars and heavens could pick out our small lights from the mightier ones of Denver.

As we made our way the half mile to the top of the hill, I kept looking back towards the 20 candles and their bearers left by the roadside. Keep us in sight, dear sisters and brothers...don't let me/us be swallowed up. Upon reaching the top of the hill, the lights of the munitions plant shone like a city. In the activity of the light, I could almost feel the plutonium merging with metal to make a trigger, and the trigger merging with more metal to make a warhead. I wondered about the feeling that would come when the plutonium and metal merged with flesh...when the warhead and flesh would become one and the one become nothing. I turned around to face the small gathering of light below--feeling much comfort and warmth from it. As I watched, the mass of candles re-formed themselves into a cross eight candles wide and twelve candles deep. An

elk's horn sounded a blast through the night, and a liturgy of light was begun.

During the reading of scripture and singing of songs, I kept glancing over my shoulder to see whether the lights of the plant were still shining. I knew before turning that they would be, and felt that they probably always would be--but something in me also hoped that I might turn and see them slowly fade away...to be no more. These thoughts were soon interrupted by the huffing and puffing of a Rockwell security guard coming over the hilltop and into our circle of light. Not wanting to join us but only wanting us to leave, we answered as gently and firmly as we could with silence. He demanded our departure once again and then hiked back into the darkness of our surroundings.

At this point, I began reflecting on our entry--the cutting of the barbed wire and the long climb up. During the preceding days, there had been those who had expressed a desire to have us climb the fence instead of cutting it, feeling that the cutting would only serve to cloud the message of light. I reflected on that and realized that I didn't see anything intrinsically evil about barbed wire.

Being from the midwest, I had countless times seen barbed wire used to keep corn from cattle and cattle from the road. Little evil in that. But then I reflected upon Auschwitz and Buchenwald. There its purpose had clearly been to keep people in; but hadn't its purpose also been to keep people out, to keep people from knowing? It was this purpose which offended me...keeping the "in" hidden from the "out". Before I had time to reflect upon what it would have meant to have the Auschwitz fences cut down, the hill was once again full of movement.

There were more invitations to leave, invitations to be arrested,

pictures, stares, anger, confusion, curiosity. Finally, a full hour and a half after our discovery, a way was found to bring in trucks and reinforcements. My thoughts idly turned to the possibility of terrorism and sabotage. If I had been carrying munitions instead of a candle, would my discovery and apprehension have been quicker? If a car hadn't spotted and reported us, would they have known? I think not. They didn't even seem to have a way to drive a truck to us, much less stop us. I then wondered if the plant security they put so much faith in wasn't like their end product security we put so much faith in--at best a hopeless myth...incapable of invulnerability.

At 6:45, as our last candles were burning out, and the shackles were being put on us, the sun bloomed over the horizon in a big ball of glorious light. As I was being led to the waiting trucks, past a guard who was blowing out our remaining candles, I asked him if he'd care to try and blow "that one" out. He looked at me for a moment while I looked at him. We then went back to what we each were doing.

Having decided beforehand not to cooperate with the judicial system, the next five or six hours were of little consequence. We were taken to Denver, booked, frisked, and taken before a judge. The charges were a felony for cutting the fence, and 2 misdemeanors for walking on the desecrated grass and interrupting the flow of their good order. Later in the day, we were transported to the Denver County Jail where we now await an arraignment, grand jury, trial...and hopefully an end to nuclear madness.

## WHAT'S HAPPENING

(continued from pg. 4)

that I was unable to go to the wedding because of the Pope's visit. Good luck and God's blessings, friends! Also, congratulations to Jim Runyon and Mary Peifer of the Rock Island C.W. who are getting married Nov. 10. We are growing! We are both sad and glad to inform you that Dan Ebner of Dubuque has accepted a job with the national office of the F.O.R. in New York. Good luck, Dan, we'll miss you.

The Marion Prison struggle goes on. We had Audrey Myers in D.M. Oct. 12 to talk for a Fri. night discussion about the Marion brothers' struggle to get the control unit closed at the Federal Penitentiary at Marion, Ill. Before the talk, Dale Miller taped a half hour interview with Audrey for his T.V. talk show "Spotlight on Faith". Audrey also got to talk to Bishop Dingman about the fast approaching religious delegation's visit to Marion to see the control unit. Everyone is working hard to force the warden to let the delegation into the prison. Your petitions to the president can still be helpful. A number of us from the Des Moines area were in Chicago on Nov. 3 for the rally and march in support of the Marion brothers and Pontiac brothers. Anyone wishing to know more about the Marion struggle can call the J & P Center here at the Ligutti House.

The Midwest C.W. Conference was held the weekend of Oct. 12-14 at the C.W. farm at Sugar Creek. We got to the conference late Sat. afternoon in time for the discussion on community. There were about 40 people in all at the conference, with representatives from eight different houses: Milwaukee, which hosted the conference, two from Chicago, Dubuque, Davenport, Rock Island, St. Louis, and Des Moines.



The high point of the conference was Sat. night when each house displayed its considerable talents in skits and song. It is always a good support to come together and share common struggles and frustrations. In a very real sense, the only person who understands what it is to be working at a C.W. house is someone working at another C.W. house. There is some talk that next year's conference will be a national conference at Sugar Creek. Why not?

The regional Fellowship of Reconciliation Conference, held in Frontenac, Minnesota on the weekend of Oct. 5-7, was attended by Tim and Peter from the house, and the Pax Christi National Conference was attended by Peter and Brent. Much was learned and many new acquaintances were made.

Jamal Long has moved the offices of the local ALLIANCE AGAINST RACISM AND POLITICAL REPRESSION into the J&P center here at the Ligutti House. We are looking forward to our working together. Also, Rev. Bob Cook has just purchased the old Isaiah House and he is hoping to start limited hospitality for ex-convicts on the second floor, while C.C.I., a local community organization, occupies the first floor. Rev. Bob will be living on the second floor with his guests. You will be hearing more about these two friends of the house in the months to come.

Iowa Citizen/Labor Energy Coalition held its first annual delegates' assembly here in D.M. and the J&P center joined. The coalition hopes to put pressure on the big energy corporations and on the legislative bodies to change the direction of energy policies from big business energy to people energy--energy that we all can live with. The state Coalition is af-

filiated with a national Coalition that has been put together by Ralph Nader's organization. The Coalition has a number of actions planned for the year, ranging from letter writing campaigns to civil disobedience at the State House. Anyone interested in working with the Coalition, please contact Iowa C/LEC, 2514 1/2 Lincoln Way, Ames, Iowa 50001, ph. 292-4766, or drop by the J&P Center here at Ligutti House.

Tom Gervais visited us this past week. Tom has been living in an intentional community outside of Viola, WI. He and four other people are living on about 40 acres of land as simply and independently as possible. I first met Tom in Davenport, Iowa while I was spending the summer at the C.W. there. Tom was living with four other men in the neighborhood. They all had jobs, but the focus of the group was working with the kids on the streets. Their apartments became a focal point for all the kids in the area, a place where someone would put an arm around them and show them some concern--for some, the only place they could get this kind of attention. They often took the kids on trips outside the city to state parks, outings intended to show them that there was another world besides the street life that they had known. Their ministry really made an impact on the whole area. I was most impressed by the fact that they never did any advertising--no sign on the door saying, "Look at us, we work with the poor," no newsletter to let people know all the good things they were doing. Just some men who cared a great deal about kids and decided to live together and work with the kids on their block. We asked Tom to write an article for us about what he and his community are doing in Wisconsin for this issue of Via Pacis. Hope you enjoy his article as much as we enjoyed his visit. You may

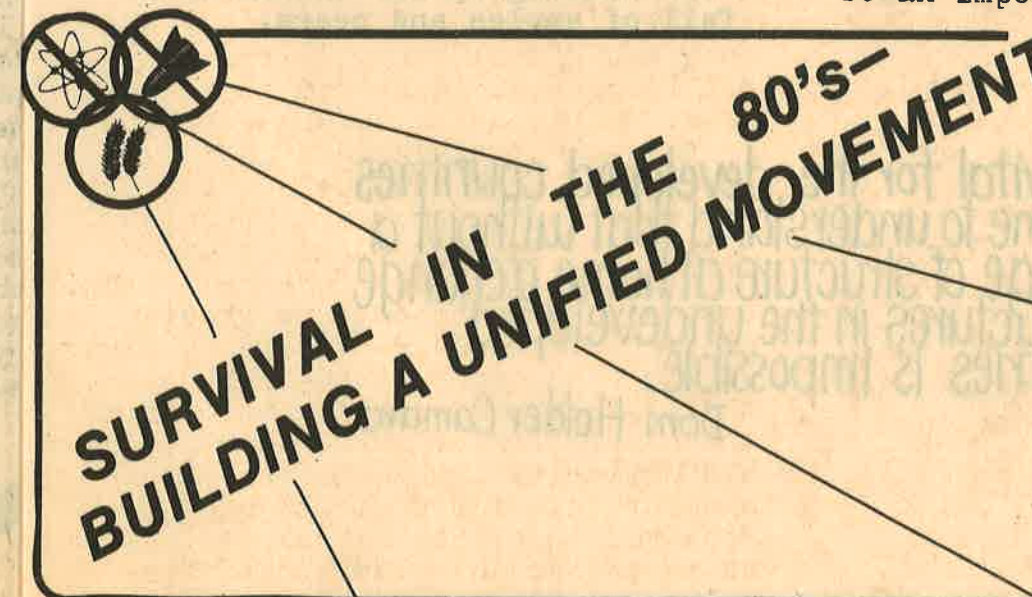
write Tom at this address: Rt. 2, Box 163A, Viola, WI 54664.

The Disarmament Task Force has started meeting again, now that the Pope's visit is behind us. We are going to join forces with other disarmament groups across the country to use the occasion of the SALT II debates (and specifically the Hatfield Amendment debate) to make the point that the SALT II treaty does not go far enough towards disarmament, and that the Hatfield Amendment is more along the lines of what is needed. The Hatfield Amendment calls for a moratorium which would freeze the nuclear arsenals of both the U.S. and the U.S.S.R. at their present levels, and halt the development, testing, and deployment of any new nuclear weapons on both sides. The Task Force is also drawing up a funding proposal for a staff person to work on the issue of disarmament full time. There is so much that can and needs to be done that a full time person will be most helpful.

Jane Fonda and Tom Hayden were in Iowa the weekend of Oct. 19-20. While in D.M. they were the main speakers at an ecumenical worship service held at the First Christian Church. Tom reminded us of our

need to redirect our society along the lines of the timeless truths found in the book of Genesis: that humanity's relationship to creation be one of stewardship, and not of domination. We are not called to be gods through our technology, but servants, using God's gifts for the betterment of all peoples. Jane shared her personal conversion story from a one-dimensional, Hollywood sex starlet into an activist and a woman. After the service, at a gathering of local activists at the Thoreau Center, Tom made it clear that many of the abuses of our present socio-economic structures would be cleared up if we made a switch in our energy directions from "hard" energy paths to "soft" energy paths. As many others have been saying, Tom believes that the time to change is now. Any unnecessary delay increases the risk of our being too late. A message we do well to heed.

The Iowans to Reverse the Arms Race Conference is going to be held on Nov. 10. You should have gotten a flyer on the conference. I gave Dan Clark our mailing list for the occasion. I hope no one will mind. We try to be responsible about our mailing list, and this is going to be an important conference. There



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for more information,  
call 243-0765



is still work that needs to be done at the conference, so if you are planning to go and can help with some of the work, call AFSC at 274-4851. The C.W. is responsible for the literature tables.

Amnesty International will be meeting on Monday, November 19, at the Drake Newman Center. AI is a world-wide organization dedicated to the defense of human rights. Local groups work to publicize the plights of individual political prisoners, discuss the situation of human rights in the world, and bring pressure to bear on governments with a history of repression. Internationally, AI works to abolish the use of torture, and to end capital punishment. Anyone in the Des Moines area interested in working with Amnesty International should contact Dennis Steele at 244-3971. The November 19 meeting is at 7:30.

PEOPLE: Last issue we said good bye to Richard and Betty. We are now in our honeymoon stage with a new staff.

Peter DeMott has graced our house again after a five week stay in the East. We are so happy to have him back with us. Jail has only done him good.

Brent Vanderlinden has been growing by leaps and bounds as the youngest member of our staff. He's beginning to settle in at the C.W. Brent's true gifts to our house lie in his genuine concern for people and that touch of naivete that comes with being 20 years old.

Tim Brennan is the newest member of our staff, a gentle giant who comes to us by way of Milwaukee. Originally from Cincinnati, Tim had been hearing about the C.W. while in grad school at Marquette, and decided to find out for himself what it is all about. WELCOME!

Along with myself, we make up the live-in staff at the Worker. As you might have noticed, there are no woman staff members living at either of the houses. We are trying to make up for this obvious deficiency with a little help from our friends. Jenny Salvato and Sheri Rickabaugh have agreed to sit in on our staff meetings and be available to help out at the house when a woman's presence is needed. Also sharing the ongoing feminine presence at the house is Marilyn Nevins, who is our extended house-guest and community member. Marilyn has a full time job at Medi-Center during the day, and at night you are most likely to find her in the kitchen cooking up our recent windfall of apples and pears.

It is vital for the developed countries to come to understand that without a change of structure at home a change of structures in the undeveloped countries is impossible.

Dom Helder Camara

# HAVES & HAVE-NOTS

At the Justice and Peace Center, we have available a number of film strips and slide shows. If you'd like to have someone from the Center come to show the program for your group and answer questions, contact the J & P Center, Ligutti Catholic Worker House, 1301 8th St., P.O. Box 4551, Des Moines 50306, ph. 243-0765. We have the following presentations available:

- 1) "Paul Jacobs and the Nuclear Gang"--a documentary film about the government's attempts to suppress information about the hazards of low-level radiation.
- 2) "I Have Three Children of My Own"--a filmstrip featuring Helen Caldicott, an Australian pediatrician and outspoken opponent of nuclear power.
- 3) "The Des Moines Catholic Worker"--a slide show we've put together on the three years of the Worker here, and on the C.W. movement in general.
- 4) "War without Winners"--a film on the absurdity of preparing for the possibility of a nuclear "war without winners".
- 5) "Sharing Global Resources"--a slide show dealing with our economic relationship with the Third World.
- 6) "The Last Slide Show"--a presentation dealing with the arms race and disarmament.

We've decided to put in a few plugs this issue for some particular needs of our two houses. If you can help us meet them, please come by and visit us or give us a call (243-0765). WE NEED...



money...

especially help with the heating bill, now that winter is upon us.



food...

any kind of food--canned, frozen, fresh...or even home-cooked if you'd like to offer to cook for us a night.



books...

We've been taking a look at our Justice and Peace Center library and we've discovered we don't really have much of a library yet. If you have books or pamphlets on J & P issues that you'd like to give to the Center, please let us know. We need anything at all that you think would be appropriate, especially current titles, but also "classics".



OF YOUR PEACE, LORD



MAKE ME A CHANNEL

via pacis

Des Moines Catholic Worker Community

P. O. Box 4551

Des Moines, Iowa 50306

Telephone: (515)243-0765

Catholic Worker House  
713 Indiana

Msgr. Ligutti House

Des Moines Area Peace and Justice Center  
Ligutti Community Garden Project  
1301 8th Street

Non-profit organization

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